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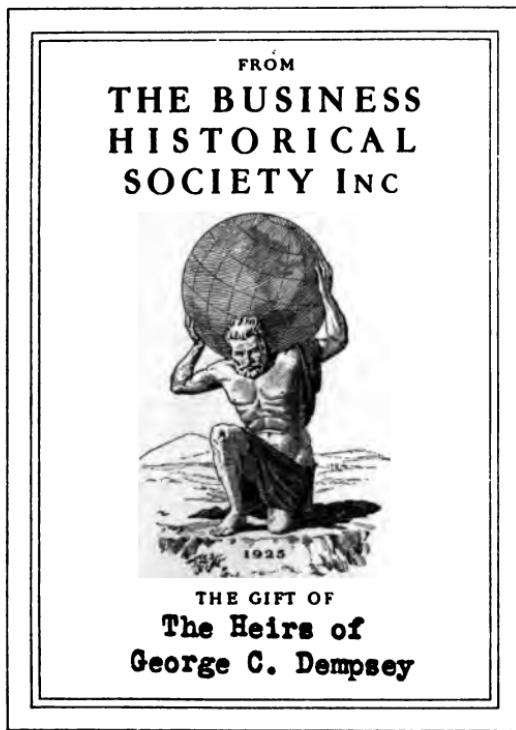


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IF NOT THE SALOON
WHAT?

JAMES E. FREEMAN

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IF NOT THE SALOON—WHAT?



"THE HOLLYWOOD INN"

IF NOT THE SALOON—
—
WHAT?

THE POINT OF VIEW, AND THE POINT OF
CONTACT

BY

JAMES E. FREEMAN

Rector of St. Andrew's Memorial Church, Yonkers, N. Y.



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WILLIAM FRANCIS COCHRAN,

Whose sympathy and liberal gifts made The Hollywood Inn possible, and who, by his noble, generous life, made the world the better for his passing.

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FOREWORD.

IN the following pages an effort has been made, in as concise and cogent a way as possible, to present to the student and worker in social reforms, and more especially to those whose interest is largely centered in the matter of reasonable and sensible temperance reform, certain suggestions that may effect a partial solution of a vexed problem. We present no abstract theories, but rather the concrete results of positive and effective experiment. We do not endeavor to amplify, but rather to condense, our statement of facts as we apprehend them, and to set forth certain rational methods as we have proved and tested them. We recognize the demand

for performance rather than for mere discussion, and seek through the application and adjustment of practical means to obtain practical ends.

The remedies we suggest are the outcome of a calm and deliberate, but dispassionate, consideration of the problem, as we understand it. We submit these pages in the hope that they may furnish a system or plan of correction and substitution, that may assist those who are sincerely seeking for larger and more satisfactory results.

JAMES E. FREEMAN.

YONKERS, N. Y., *October 1, 1902.*

STATING THE QUESTION.

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CHAPTER I.

STATING THE QUESTION.

THE time has long since passed when any man, whether he be layman or preacher, can treat with cold indifference, or flippant unconcern, the grave problems that have to do with modern civic life. We can no longer close our eyes to certain flagrant conditions and abuses, nor disregard our personal responsibility in seeking to furnish remedies for their immediate betterment.

Of all the grave and perilous evils of

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modern life, none is more portentous of the most serious and far-reaching consequences than that which relates to the question of intemperance.

By common consent we are all agreed that the influence of an unrestrained and wholly unrighteous liquor traffic is the most baneful in our modern life. We are told by an early writer that, on a certain occasion, one Noah violated his manhood and self-respect by getting drunk; thus we discover that the abuse of liquor is not a tendency peculiar to modern life. We are dealing with a problem that is as old as it is difficult. But to-day, under conditions of living that are largely unique to this particular period, we have before us a question, the solution of which lays claim to our largest intelligence and best endeavor.

This early abuser of himself to whom

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we have referred was not the victim (so far as we can discover) of any such peculiarly trying and altogether vexing conditions as those which constitute the environment of the to-day. Nor yet, would the husbandman of a more recent period who so indulged himself, find as a shelter of defense the plea that some more modern exemplar of intemperance might submit. To give the largest and most rational interpretation to our present twentieth-century life, means to recognize its strenuousness and its ever-increasing demands upon brain and muscle.

Plus all this, there is to be reckoned in this statement of the case, another factor that contributes no inconsiderable part to its complexity, namely, the remarkable centripetal tendency of our time in the concentration of population at great centers. Isolate men, give them broad fields

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to till and pure air to breathe, and your whole temperance problem is reduced to the plane of easy solution; but compress this same human element into a space where you measure out breathing cubes by the inch and foot, and where even alert tenement and factory inspectors find it difficult to enforce the proper laws of sanitation, and you have a new set of conditions that make the whole question one that is as different from the first as a field of standing oats from a block of gloomy tenements. Pure ozone and the broad acres of a fertile field are mighty agents for the protection of the laborer from the baser tendencies of his nature. Nothing is more conducive to the depravity of our animal nature than excessive herding. A congested population, like a congested pool, becomes a sink of corruption and a menace to virtue and good health.

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An Oriental monarch became so vile and corrupt in his Babylonian-City life, that we read he was turned out to grass, and it was only when he had learned the manners of his fellow-cattle, and their temperate and wholesome habits, that he became fit for the throne of his splendid empire and was restored. Our present-day workman is not a peculiar strain of human-kind; he is not an isolated species whose habits and tendencies are remote from the rest of his fellow-beings. He is a finely planned human mechanism, formed and fashioned like other men, with the same kind of heart and stomach, the same kind of appetites and passions. The only things that differentiate him from his more prosperous fellows, are his environment and his clothes; and these in the last analysis do not constitute either manhood or character.

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Furthermore, it does not appear from all current reports that deal with this great problem of intemperance, that the wearer of broadcloth, whose ample walls are heavy with their freight of costly canvas, is any more exempt from this degrading curse than his plainer brother, whose simple quarters boast no other charms than those which give a brief repose to his worn and weary body. The whole question comprehends within its scope rich and poor, high and low—the dinner-pail artisan as well as the jeweled aristocrat.

We cannot, except at the peril of gross inconsistency, see the flagrancy of the evil in the one, without recognizing its debasing tendency in the other. If the poor man needs to be restrained and protected from the gross indulgences of his appetites, then a bit and curb of finest steel must be

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applied to his more license-loving brother, whose wealth enables him to live beyond the pale of limited gratification. A crusade against intemperance that contemplates any class, is as monstrous in its inconsistency as it is grotesque in its conception.

We know no caste when it comes to a question that involves the maintenance of virtue, and public and private decency. Nothing has been more suggestive of the hypocrisy of motive, or the cant of insincerity, than the oft-repeated efforts that have been made to regulate the habits of one class of men, while the unbridled indulgence of the other was ignored.

We are facing a problem that involves men of every kind and class, and if we must have laws to regulate the poor, in God's name let us have curbs to restrain the rich! If we must needs protect our

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sons and daughters from the vulgarity of the poor man's reeling steps, let us claim a like protection from the same vulgarity of the rich man's gross excesses. Our case, as we conceive it, is one that recognizes the fallibility of every phase of human life in its indulgences, and seeks to correct its abuses.

That we may not be charged with a one-sided consideration of the problem, we are compelled to treat with utter impartiality the phases of its tendencies wherever they appear; for while many volumes have been wisely penned for the correction of the one, they have with curt indifference disregarded the correction of the other.

Beyond all this, the great Christian Church as an instrumentality for the uplifting of the social conditions of life, has exhausted her resources in endeavoring

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to ameliorate one set of evil conditions which have to do with the wage-earner, while she has been stoically indifferent to a like set of evil conditions which display their contempt for all decency and reasonable restraint, among a class that is rich enough and intelligent enough to know better.

We have been called upon again and again to sit on committees that considered the sin of the Bowery, but we have yet to participate in such a gathering convened for the purpose of considering the sin of Fifth Avenue. Something, we must admit, is radically wrong and grossly inconsistent in all this, and it will not be until we inveigh consistently against the common evil, that we will be able to effect any considerable result. A note of alarm needs to be sounded from every Christian pulpit in the land, and repeated with ever-

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increasing vehemence, against a curse that finds its victims clothed alike in broadcloth and homespun.

No statement of the case has a reasonable brief to plead before a jury of intelligent and thoughtful men, that does not comprehend in its declaration men and women of every sort. By way of furnishing a subject for serious reflection, let us ask the question and seek for it an honest answer: “When and where do we hear to-day any strong and positive denunciation against the sin of intemperance in its every form and aspect?” Societies for bettering the condition of the poor, for promoting tenement-house reforms, for the dissemination of the Gospel in foreign parts: yes, these we have—and their name is legion and their beneficence unchallenged; but a society for reforming the evil conditions and correcting the

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abuses in every class,—that begins at the top and cleans house to the bottom,—where will we find it? The saloon and the great liquor corporations are strongly entrenched and their interests consolidated, but we undertake to rout and overthrow them by merely crying: “ You are the curse of the poor man.” Fie upon us! We might aptly paraphrase a worthy line by saying: “ We condone for men we have a mind to, by damning those we’re not inclined to.” The prince who prostitutes his manhood should have no surer footing in our home than the peasant who does likewise. But again, the burden of this complaint must not be lodged against the pulpit and its preachers alone; it must be directed against the community at large. “ Do not try to reform the poor inebriate until you have sought to correct your own son ”—might be the apt admoni-

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tion to many a father and mother. Let judgment temper zeal, and reform, like charity, begin at home. We are all of us very much like the woman who said to her rector at a time when a crusade was on foot against Sunday baseball: "Why sir, only last Sunday as I was riding in my carriage, I saw a lot of ragged urchins shouting and running violently in a game of ball." "Did it occur to you, madam," said the consistent rector, "that what you were enjoying with your carriage, these boys were accomplishing at their game, namely, the gratification of desire?"

No, these things rarely occur to anyone; it is the old story of the mote and the beam translated into modern life. A crusade of decent people against indecency, might be the best slogan for such a campaign; and when it is made a move-

ment against general intemperance, it will become effective, but not before. We are here reminded that the problem of intemperance is regarded as an involved one, by reason of the complexity of our modern social life, that no arbitrary rules can be applied as general, because the phases of the disease are multiform, and the causes still more various in their kind and nature. Yes, this is all quite true, and yet we are reminded that the symptoms and the phenomena (if such we may call them) are in all cases much the same. Smallpox is smallpox, whether it mottle the skin of the rich man or the poor, and the inoculation must be the same in both patients. True, there may be temperamental inequalities and differences, but in each case a course of procedure must be had that is similar in its application. This whole question of in-

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temperance is at root self-indulgence, self-indulgence is self-abuse, and in any and all cases heroic measures are required for its correction. We will never clear the air in dealing with this question, by throwing dust. We know that there is an increasing propagation of the disease, that certain causes lie back of its development; let us, as President Roosevelt wisely remarked, concerning another public malady, "not kill the patient while we seek to destroy the disease." Briefly stated, the case is simply this: intemperance among men is a menace to their best and largest development, and a like menace to public and private safety. The immediate cause of the disease is not the saloon, any more than cocaine is the cause of its indulgence; it hastens the victim to his inevitable doom, but it does not constitute the Alpha of his malady.

Poor men drink because they think they need it, rich men drink because they think they want it. The saloon furnishes the reservoir for the one, the well-appointed club the Spa for the other. The drink-habit, in its first stage, seeks to win respect; in its second, it seeks to pay respect; in its third, it comes to lose respect; and in its last, it has neither respect nor character. This, in brief, is the situation; all men know it, the majority wink at it, and a comparative few strive for its betterment. We must submit, in conclusion, that if the problem as it relates to the so-called masses is complex, as it relates to the classes it is infinitely more so; for while the first may be made amenable to restrictive laws, the second by their very means and opportunities have become laws to themselves. The measures for betterment must be both corrective

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and restrictive, and in all cases must be impartially and consistently applied.

If a lax indifference, so far as intemperance among the upper classes of society is concerned, has characterized the attitude of the Church and the Christian community at large, let an effort strong and unrelenting be made to cleanse the body-social of this defilement, but at the same time and with the same zeal, let a movement of prevention and substitution be instituted, that shall reach out in both directions, touching the artisan on the one hand and the employer on the other.

WILL LEGISLATION SOLVE IT?

CHAPTER II.

WILL LEGISLATION SOLVE IT?

THE answer to the query propounded in the title to this chapter, to the independent and self-centered Metropolitan, is immediate and to himself decisive. “No, it will not, and more especially if it be legislation apart from the municipality itself.” Metropolitan autonomy, or self-government, seems in the face of the tremendous urban tendency to be imperative. It is no longer competent to the State to govern any of its parts, diametrically opposed as this may be to the very fundamentals of our system of government—this is the bold cry of the hour. The people of Erie County, New York, can

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have no remotest conception of what New York City needs, and *vice versa*. Furthermore, it must be obvious, say these Metropolitan Autonomists, that the suburban cannot comprehend the problem of the urban. Is this method of logic, in its final analysis, either reasonable or safe?

We must confess that much of the legislation that obtains at State capitals, as it relates to city government, is both crude and altogether insufficient. But while we are charging the farmer-legislator, forsooth, with devising laws for his city brother, let us not forget that, under the existing laws of representation in State legislatures, over one-half of their constituents represent municipalities, hence the conclusion is inevitable that the rural-legislator is not a very important factor in the case, and even if he were, we submit that his very life and

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environment would make him a fair balance wheel for his more strenuous city brother. In the State of New York we have had in operation during the past six years, a law enacted at Albany that is supposed to be both restrictive and lucrative. Restrictive as it concerns the sale of liquor, lucrative as it concerns the public exchequer. This law, commonly known as the "Raines Law," was designed primarily for the purpose of restricting the saloon in its operation, by a high rate of assessment, and of enabling the municipal constabulary to control its traffic. Good laws or bad cannot make or unmake principles, and although in the law instanced many and grave defects may be discovered, we are disposed to submit that it was an improvement over laws that had hitherto obtained. Our purpose here, however, is not to defend or proscribe cer-

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tain laws, but to indicate whether high license, low license, or no license, can effect the result we seek—namely, a normal and rational temperance. The restrictive influence of a State legislature upon certain departments of municipal administration, we believe, is both wholesome and safe. Much as the autonomy of the city may be desired along certain lines of its service, the homogeneity of the State is apparently, up to the present time, a splendid safeguard against the heterogeneity of the city. It must ever be borne in mind by every thoughtful citizen, that we are not at the present time, at least in our cities, a homogeneous people. We are a composite of Europe, Asia, Africa, and the Islands of the Sea; we are neither English, Irish, German, or American. We are a blend of all of these, and until the age of the country gives per-

manence to its national character—in brief, until we lose our European, Asiatic, and African identity and become American—we cannot in our conception of government, where these differentiating characteristics are most evident, expect homogeneity of thought, habit, or religion. New York differs radically from Berlin in this—that while the first is ultra-cosmopolitan, the latter is almost entirely Germanic. We can well understand, in the face of these facts that are so palpable, that on a question that relates to public and private habits and morals, in a city like New York or Chicago, there must be a wide difference of opinion. The city cannot take up and assimilate, within the space of the first, or even second, hundred years, these varying elements in her civic life. Let Metropolitan autonomy be carried to its final and logical conclu-

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sion, and we have, in such a city as New York or Chicago, a German, French, Irish, and Polish section, represented by its thousands, all demanding that, in the slicing of the public pie of self-government, they severally shall have a piece.

Imagine, if such a condition were possible, German-New York with its high license, French-New York with its low license, Irish-New York with its no-license, and the constabulary seeking to co-operate with all, in the enforcement of their complex excise laws. Surely this last estate would be worse than our present first, and from our comparative cosmos we would pass to our perfect chaos.

The autonomy of cities, we believe, under our existing conditions, is both dangerous and remote. The emphasis that needs to be laid upon our political and social mechanisms, at least to the foreigner

who seeks these shores as an asylum, is, we believe, upon this great cardinal fact of our being, namely, our effort after homogeneity. We seek unity, not separation; we recognize a common weal rather than an individual woe. Let our cities continue to grow and expand until they comprehend within themselves three-fifths of our entire population, and, at the present ratio of increase, this will not be long; even then the basic principle of our federation as States and counties demands that the part, no matter how large, shall not be greater than the whole. Let no cry be recognized that pleads for any segment in the wheel in our municipal or State life, except as it conserves the interests of the whole fabric. No matter what we may bring of tradition or habit from our foreign homes, we become citizens of this land only to recognize its laws and honor

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its institutions. It is primarily for these reasons, and because we are Americans, that we cannot accept the dictum that declares for the severance of the city from the paternal care of the State.

This brings us once more to the effect of State legislation upon the traffic of liquor and the restriction of its influence. Admitting the present law as enforced (or as not enforced, would be more proper) to be a malformation of public sentiment in this matter, can we by any ideal enactments, with a far from ideal administration, effect the reform we seek? We maintain in the negative. Legislation cannot effect, except in an indifferent way, the question at issue. This is amply demonstrated in those States where a prohibition law is in force, but not observed. Private habit is hardly susceptible to public supervision and restraint,

and a man will be more largely governed by the conditions of his environment than he will by statutes and ordinances, be they as exact as they may. For instance, we all know that the Sunday sale of liquor is positively forbidden by a statute of the law, and yet who would admit that this particular law is in any rigid way enforced? The difficulty exists between the enactor of the law and its chosen administrator; the first displays the seal of his authority; the second, an indifference that nullifies its effect. The prescription is specific, but there is no chemist to compound and administer it; hence it comes to pass that many people come at length to feel that, for the maintenance of her honesty, the State had better abrogate all non-enforced laws. Such a position is as dangerous as it is mischievous; even a *poor* law partially enforced

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is better than no law and an unrestricted trade. The crux of the difficulty just here, between the law and its administration, is a supinely indifferent civic pride. There is a kind of citizenship that, like the Laodicean Church, is neither cold nor hot, but lukewarm; and from it we may justly pray, "Good Lord, deliver us." We have had repeated evidences of the possibility of the enforcement of laws that relate to this particular traffic, but these aggressive periods have only followed hard upon the awakening of a public conscience that was suddenly aroused from its normal state of coma. A comatose condition, whether in the body-social, the body-politic, or the body-moral, is a symptom or stage of decline and degeneration that, unless arrested, can have but one issue. Better than repeal, is a revival of healthy public sentiment. Better than

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all police agencies, is a vigilant and loyal citizenship. We want restrictive laws and we demand their enforcement, but let us not for a moment believe that, between the legislator and the administrator, the desired result will be attained. To close absolutely every saloon on Sunday does not solve the problem of intemperance; to place the tax so high that it will decimate the number of saloons, cannot bring about the result we seek.

The saloon is here to stay, not merely because it is tenacious of what it believes to be its legitimate rights, but because there are a majority of our people that demand its service. We may by legislation reduce its power, and curtail its influence as the supporter of a monstrous system of blackmail, but the cure for the blighting curse of its traffic is to be discovered in other methods than those which have

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to do with its sale. The human will and conscience are not amenable to the discipline of an imposed law; they may give outward evidence of obedience, but within the limits of their capacity they are a law unto themselves. We must recognize that underneath the liquor traffic is a strong desire to have it be, else it would not. To correct this desire, to shift its tastes by shifting its environments, this and this alone can furnish any rational and effective movement for the correction of the evil.

Before we close this chapter, however, we wish to look at the saloon and all restrictive laws from another point of view. Let us conceive of a perfect law and a perfect administrator, a combination so remote that it is well-nigh unthinkable. What then? If by any stringent measures the saloon *could* be legislated out of

business, what would be the result? A cursory investigation of some of the results accomplished in no-license towns and States will suffice to show that the man who wants the drink will get it, and often more of it than in towns and States where the saloon-door swings on a double hinge. We even venture to go a step further, and to affirm that were it possible in our large cities to eliminate entirely the saloon without endeavoring to furnish any sensible or reasonable substitute, the condition of life among our working people would be infinitely harder than it is under existing systems; for, while it may be demonstrated that the abuse of liquor is a curse, it must also be remembered that the saloon is to the poor man the center and source of much of his social life. It is the place of his contacts. It is the home of much of his amusement;

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and to the man of temperate habits it is as legitimate a place of innocent recreation as the clubs of the rich, with their luxurious fittings and splendid appointments. From this aspect of it, there is evident a condition to be reckoned with in which the saloon becomes a necessity rather than a thing to be utterly annihilated.

THE POINT OF VIEW.

CHAPTER III.

THE POINT OF VIEW.

IN the foregoing chapter we have endeavored to indicate that the saloon is here to stay, and that to deal with it wisely means to recognize its place in the economy of our modern civic life. For the past twenty-five years this business, for such it is, has been the storm-center about which many of our reform movements have revolved. A stupid and fanatical spirit has often been the impelling motive in a crusade for its complete annihilation, while in its stead the features which are its chiefest charms have failed to find a fair and reasonable substitution. We have had much easy-chair discussion

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of its evils; too much of the hatchet of destruction, too little of the hammer of construction. We cannot anathematize the evil and hope for better conditions, while we destroy the good along with the bad, and replace it with nothing else. But to the majority of temperance reformers there *is* no such thing as good to be found in the saloon. It has been precisely this same kind of fanaticism that has rendered the majority of all reform movements so futile in their efforts, and so disappointing in their results. Over the grave of many a well-meaning but meretricious reform that succumbed to a spasm might be written the words: "They had a zeal of God, but not according to knowledge." The parable of the wheat and the tares furnishes an admirable illustration of what should constitute our method of procedure. There are virtues to be found

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even in the saloon; there are qualities of worth that make it live, even in the face of all our vituperation. To discover these, to recognize their service and value to disclose their relation to the man who is drawn by their charm—surely this is wiser than to institute an impossible crusade that seeks for impossible results.

To understand properly any phase of life, we must assume its point of view. The world presents a very different aspect behind the grimy factory pane from what it does when looked at through the clear plate glass of the drawing room. While to me the saloon may be altogether and utterly repulsive, to another, who lives an entirely different life, it may be the most inviting and entertaining of resorts. This point-of-view consideration is imperatively necessary to a proper and reasonable judgment of the case. The av-

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verage workingman is not, to say the least, embarrassed with too much leisure, neither is he embarrassed with too much wealth. The hours of his working life are filled with service both laborious and taxing. Furthermore, to the average workingman the comforts and luxuries of his home are not conducive to an ease and refreshment that furnish sufficient variety to the monotony of life. We say *sufficient*, for we must recognize and urge that, all said and done, the home is, after all, or should be, the chief center of his life. But granting this, he is a son of toil, he is a man with passions and desires, and you cannot, when he has run his course, shift him off onto a siding. He is not a thing, he is a man, and as such he must have hours of recreation. Where shall he get it, and how? The great majority of those who patronize the saloon,

we are constrained to believe, are not attracted thither by its liquors, but by its recreative features. We venture to believe that, to the vast number of its patrons, the magnet of its chief attractiveness is its associations, rather than its intoxicants. No ampler illustration of this might be submitted than the constantly increasing tendency of the saloon to improve its environment and to increase its amusements.

To get philanthropists, reformers, and ministers to this point of view has, up to the present, been altogether difficult. There are certain old-line methods that have obtained, receiving through succeeding periods the indorsement of most excellent people, and to forsake these for anything new, no matter how wise, is, to say the least, almost impossible. It is very much like the man who declared, con-

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cerning the old doctrine of eternal punishment, that what was good enough for his fathers was good enough for him. The Church, with all its splendid parochial mechanisms, has endeavored to convert men from what it conceived to be the error of their ways, by insisting that *they*, not *it*, must change their point of view: hence much of the failure. It has thundered its invectives from its pulpits, carried on violent temperance crusades, instituted total-abstinence societies, and all the rest—and to what good? To some satisfactory results, no doubt, but for the brain, material, and money expended, how few, and how entirely meagre, are its triumphs! In our day, the institutional Church, with its more sensible and practical agencies, such as parish houses, etc., has done much along the line of practical service and beneficence; but

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with all these splendid institutions, involving, as they do, great expenditures of money, what small returns have been made in the direction of a better condition along the lines we seek to prosecute! Women and little children have been unquestionably helped and benefited, and a better understanding resulted between the so-called masses and the Church, but what of the men?

Surely, even the most sanguine and optimistic must admit that the results here are most disappointing. While we have built our costly parish houses, and located them, with all their fine equipments, in sections most densely populated, we have touched only a bare few of that great majority who still recognize the saloon as their social center and rendezvous. The defect in all this most excellent endeavor is to be

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found just here: we have insisted upon *our* point of view, and denied the artisan *his*. We have said, with our fine conceit and superior knowledge: “ You are altogether wrong; we are altogether right; you must accept our generous and sympathetic interest, and adopt our wise and salutary methods ”—but he has not. Not long since, we asked a prominent city rector, whose church boasts an admirably equipped parish house: “ How many workingmen do you reach through all these splendid agencies? ” to which he very frankly replied: “ Very few. Our building serves as a preventive for the young men of our parish, and as an instrumentality for carrying on distinctively church work.” We could not but conclude that if all this “ preventive ” work were reduced to a *per-capita* basis, it would reveal an

extraordinary outlay of energy and means for the number of people helped. We are not arguing against what has come to be an essential requisite in every well-appointed parish; we are simply seeking to indicate that, as a remedy or antidote for an aggressive and enterprising saloon, we have signally failed to produce a substitute or corrective. For it may be safely said that, while our semi-religious club has appointments that far excel those of its less pretentious enemy, it is seeking in vain to compete as a social center with that which it endeavors to supplant. An authority in the liquor traffic, whose statement is indisputable, said to us recently that all these efforts of ours at reform were as futile as they were costly, and that, so far as the saloon was concerned, it had nothing to fear from the multipli-

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cation of these semi-religious clubs. We may as well admit this statement in evidence, and conclude that a different method must be devised, if we would, in any smallest way, undermine the saloon and its growing power. To a thoughtful man, seeking for a reason for this failure, the cause must be clearly obvious.

The workingman will not be patronized by any movement that betrays in its enterprise, whether that enterprise be a reading room or a club, the particular symbol or insignia of its calling; in brief, there must be a sort of self, or organization-ef-facement; the work must be prosecuted along broader and more practical lines. In conversation, some years ago, with the head of a large institution for the social and mental betterment of the wage-earner in England, we were told that the percent-

age of *bona-fide* artisans on the very extensive rolls of its membership had continually diminished from its inception, and was so small at the present time as to be unworthy of comment. The work in question, of international reputation, had been occupying the field for many years.

With the sole desire of discovering the cause of this apparent indifference of the working classes to so splendid an institution, we ventured the question as to whether religious work had any part in the comprehensive scheme. The reply was that it had an inconspicuous part, but was modest and unobtrusive. "Did you begin this religious work with the inception of your plant?" we asked. "No," came the response; "it was not undertaken until some few years of service had elapsed." The decline in the workingman

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patronage had obviously marked the effort to introduce the religious element, until the former had almost ceased to be. The conclusion here must be convincing: the religious, or even partially religious club, no matter how unobtrusive its system, must fail in its effort after anything like a saloon-substitute. This whole conception of the saloon habitué's position may be completely and conclusively summed up in a statement made by one of their number to a well-meaning clergyman who attempted to sustain the wisdom of his position. Said this plain but acute reasoner, as he was asked why he objected to the club that was related to the church: "You must recognize that in our conception of them, the church is one thing and the club another; we are no more disposed to patronize the building where the ulterior motive is religion, than is your

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rich communicant whose club is entirely isolated from such movements; keep your church institutions out of your club building; do not put some semi-religious badge upon its outside suggestive of its character, and you will have no difficulty in reaching our people."

From our personal knowledge, we can state with absolute certainty that one such club which we have known that bore upon its handsome front such a label, while it was fascinating in the extreme in all its appointments, was so distasteful to a certain element that they would never patronize its very attractive privileges.

The saloon, on its recreative and social side, is a sort of Liberty Hall. It is free from offensive restrictions, and, while its traffic may conduce to disorder, it is, in the main, a place where little or no disci-

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pline is required, and where all men feel a sense of equality and freedom.

To compete with it in the affections of its patrons, we must get down to that in its service which is harmless and appealing. Before we leave this point-of-view discussion, we wish to speak of one other phase of temperance reform that, notwithstanding its venerable age, is as far from the desired results to-day as it was when it was first instituted; we refer to that movement which seeks the solution of the liquor problem by a violent and oftentimes fanatical insistence upon complete prohibition and total abstinence. There is unquestionably a vast number of men in all walks of life to whom abstinence is the only salvation. But, on the other hand, let us be reasonable, and remember that there is still a far greater number who use the saloon and do not

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abuse it. Men who, for want of better conditions, seek its asylum largely for purposes of association and amusement. These men demand a hearing.

What is your plan for their pleasure, when once you have destroyed their present centers of recreation? They have a solemn right to ask and demand an answer to this question. We are not so constituted that the public recreation-oases can meet the demand of men and women of various tastes and temperaments.

If we were all German, public gardens, with an abundance of flowers and music, might serve the purpose, but we are not; we are altogether heterogeneous in our tastes, habits, religions, and wants. Before you seek with bold determination by prayer and action to destroy the saloon, get down to, or up to, the level of the mind

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of the class you seek to deprive of their favorite resorts, and ask the question, What is the next step? For that a substitute is demanded is imperative. What it shall be, let us try to consider.

SUBSTITUTION.

CHAPTER IV.

SUBSTITUTION.

STARTING out with the accepted proposition that the saloon is very largely the poor man's club, and recognizing, as we have endeavored to do in the foregoing chapter, its utility in this capacity, we would undertake to suggest here a reasonable and practical course of action along the line of substitution. Emerson, in speaking of the requirements of character, of those things which contribute to make a man's life of value and service to his fellows, says: "No man can stand as a representative and leader of the people, unless, before he is so appointed, he be *first* appointed by Almighty God to stand for a fact."

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There must be a something of which each life that claims the place of leadership is peculiarly and uniquely the representative. What is true of a life must be true of an institution: before it can hope to command the interest and indorsement of an ever-critical public, it must demonstrate, clearly and satisfactorily, that it is appointed, first of all, to stand for a fact. This primary fact, then, for which our saloon-substitute must stand is this: Man, the world over, is a gregarious being; he does not, if he is normal, "flock by himself"—he demands contacts, not with mechanisms, but with life itself. He is the victim of a system of modern life that is so strenuous in its tendency that it threatens to make his labor one of large isolation. Machinery has come to do the work of his hands and fingers, and where

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before he was thrown in with a great number of fellow-artisans to do his work, he finds himself now only an isolated incident in the great manufacturing industries. Of course, it is obvious that this isolating tendency does not apply to all branches of trade; but when it does not, the tendency to an excessive centripetalism is as bad as the first. Too much crowding is quite as bad as too much isolation. While he is at work he finds his every energy at a tension, and if this tension shows any signs of slackening, he is readily and quickly replaced by a more agile workman. Men are not in business for philanthropy, and under the sharp competitions of modern life they are compelled to get out of their laborers all that is in them. More than this, during the hours of intense service the privileges of social contact are both rare and obviously

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impossible. When the day's toil is over and the spent energies relax, what can we furnish that will serve as an appealing and satisfactory source of recreation for our great working classes? Our answer is, a new social center, unlabeled, unrestricted, and free from anything that suggests either charity or paternalism.

Sir Walter Besant's ideal of a People's Palace in East London is very much more fascinating and appealing to the people than a multitude of our restricted and rule-bound agencies.

We are convinced, from an intimate and experimental knowledge, that there *is* a substitute, rational, fascinating, and eminently successful, to be found for the saloon as the poor man's club. It is a club of good appointments, with every feature that the saloon has, and more; untrammelled by rules, administered apart

from the Church, and open week-days and Sunday alike for the use of men who are neither asked nor required to present credentials for either membership or good behavior. One of the most distinguished and costly experiments conducted along these lines is to be found in the Hollywood Inn, in the city of Yonkers, N. Y. This great institution is the result of an experiment begun in a simple and modest way, some nine years ago, to see whether the workingmen would patronize a saloon-substitute that was both practical and fascinating.

Beginning with a large store on a main thoroughfare, equipped with smoking, game, and reading rooms, this early effort met with an immediate result so entirely satisfactory that within eighteen months larger quarters for its accommodations were required. The attendance for the

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first year taxed the capacity of the rooms, showing the handsome result for twelve months of over fifty thousand. In its incipient stage this movement, supported by the ready gifts of those who recognized its splendid utility, had little revenue from the sale of light lunch, tobaccos, etc. In the second, and enlarged quarters, from pool and billiards about one-half the cost of maintenance was had, and the attendance advanced to over seventy-five thousand per annum. Up to this time, no dues for admission were required, and the rooms were thrown open for the free use of all. It was after three years of such experiment that the present large work took permanent shape. Mr. William F. Cochran, a large employer of labor, and one whose sympathy for and contact with men had been genuine, recognizing the practical service of the workingmen's read-

ing and game rooms, came to the fore with a proposition entailing the outlay of nearly two hundred thousand dollars, for a great and complete club building for the men of Yonkers. In this first building, erected in 1895, comprising six floors, every feature for the profit, recreation, and entertainment of men of all classes was provided. It was just at this time that the work took on the more definite character of a club, and moderate dues (\$3.00 per annum) were required. In all its appointments this building sought to introduce all that the saloon had, and infinitely more.

Innocent games, such as pool, billiards, bowling, shuffleboard, cards, etc., were introduced, and the whole plant made as attractive and inviting as possible. The thought of charity was entirely eliminated, and long and exacting rules

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avoided. Every man was eligible to membership and a perfect democracy of interests established. The building itself, with its superior fittings, was to be a standing witness for order, decency, and equality. After an experiment under such conditions, the best testimony to the wisdom of the plan may be found in the fact that no man has ever been ejected for disorder or the infringement of unposted rules.

The first year recorded a membership of over six hundred men, the second over eight hundred, the third over one thousand. Three years of service proved the inadequacy of the club building and a demand for larger quarters, and this in a city of less than fifty thousand people.

To meet this greater demand, a new building, costing over fifty thousand dol-

lars, was erected, adjoining the first, and the accommodations practically doubled.

This building was completed early in 1902, and at the present time a membership of over eleven hundred is recorded, with a constantly increasing roll. A word of description just here will serve to show the extent of the property. It covers a lot eighty by one hundred feet, and is six stories in height. In the sub-basement are the heating plant, boilers to supply the baths, and accommodations for an electrical equipment (the latter not yet introduced). On the basement floor, four bowling alleys, three shuffleboards, a locker-room containing 650 lockers, dressing-rooms, eight shower baths with tiled floors, and a large plunge sixteen by forty feet in dimensions. This latter feature is unquestionably one of the most attractive in the building. The first floor contains

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the offices of administration, and two large and handsomely furnished rooms comprising the library of over five thousand volumes, with a special reference library of the most modern works in mechanics and the useful arts. These rooms are used very largely by the wives and children of members' families, containing a special section of standard juvenile books; and the circulation of over ten thousand volumes per annum attests the appreciation in which the library is held. On the same floor, in the annex, is to be found a large gymnasium, with over 3500 square feet of floor space, and fitted with every modern and approved equipment. The second floor comprises the smoking, bathing, and game rooms, and is capable of holding comfortably over three hundred men. Here are twelve pool and billiard tables, ping-pong and card ta-

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bles (accommodations for over one hundred men), the cigar counter and soda-fountain; also the tub-baths and lavatories. A special cardroom for the card clubs is also to be found here. This floor is not only one of the most popular features, but one of the largest sources of revenue. The third floor comprises the large entertainment hall, where lectures, concerts, smokers, and dances are held, also the directors' room, and in the annex a complete floor with carpeted hall, given over and rented to secret societies, lodges, etc. The fourth floor contains the special committee-rooms and janitors' apartments. In these private rooms, a band, and all the sub-organizations, such as bicycle, whist, camera, athletic, bowling, and deaf-mute clubs, have their quarters.

The latter interesting organization com-

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prises over twenty members. On the fifth and sixth floors the entire space is given over to the Masonic fraternities, with four lodges leasing the rooms. In this connection it is interesting to state that the other lodge rooms on the fourth floor have to-day six distinct and separate organizations as tenants. The design of these lodge-room features is to centralize, so far as possible, all the social and semi-social interests of the men of the city. This has met with an admirable response, and, while the revenues derived are not large, each lodge furnishes a handsome quota to the membership of the main club. In all this splendid provision made for the men, the women and children are sharers through the handsome reading rooms, library, and entertainment courses, also the gymnasium and bowling privileges being used by them during specified hours.

Especial care is given to the order and cleanliness of the entire building, and in sustaining this the members are most cordial. Does such a substitute, or working-men's club, meet with the patronage of the *bona-fide* artisan? is the query we are constantly met with. A recent analysis of the roll revealed the fact that sixty-five per cent. of the entire membership was from this particular class. Does it militate against the interests of the saloon? is another query constantly propounded. We cite merely the statement made to us by the most conspicuous leader of the liquor interests in the State: "The Hollywood Inn is the only institution with which the saloon interests have to reckon; it is the fairest and altogether the most reasonable substitute that has yet been devised." We submit its work in evidence on the great, burning question of the hour,

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and urge for it a hearing when the question of substitution is being considered. Its policy is broadly democratic, its membership comprises every class, it stands for no particular element, but is at the service of all. It knows no shibboleth, or ecclesiastical badge. It stands for a FACT—the need of a point of social contact.

WAYS AND MEANS.

CHAPTER V.

WAYS AND MEANS.

ONE of the large and pertinent questions in the proper adjustment of the saloon-substitute to its uses is the matter of its administration.

Upon it depends the permanence of the work, as well as the efficiency of its success.

After investigating various forms of organization in England, where the Toynbee Hall and Regent Street Polytechnic have done such notable work, we concluded that any readaptation of their methods would not prove effective here. Just here we are again reminded of the uniqueness of our conditions, and the imperative need

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of adjusting all our work to what we find, rather than to what we *expect* to find. As a plan that is susceptible to modification under varying conditions, we give the following outline of that which obtains in the Yonkers Inn.

There are two distinct and separate branches of administration here, representing what might properly be termed the upper and lower houses. The first body was primarily made up of representatives of every religious body in the city, men selected for their gifts rather than for their creeds. This body, known as the "board of directors," consisting of nineteen members, is self-perpetuating, and is charged with the fiduciary affairs of the institution, also with all matters that have to do with its care and maintenance. They apportion all expenses, and take the supervision of those things

that relate to the immediate management of the property. In questions of dispute, their decision is final, and beyond appeal. The second, or lower house, consisting of fifteen members, comprises the representatives of all trades and occupations, and is duly elected every year. This body, known as the general committee, sits independent of the senior board of directors, and is officered and administered solely by the men themselves. Its prerogatives have to do largely with athletic, entertainment, and membership work. It plans for and conducts the large athletic field (a notable feature of the work), arranges all entertainments, smokers, and social activities, promotes and fosters the membership, and in a general way contributes to the maintenance of the discipline and order of the club. The interest of the whole membership in this body is

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one that at the annual meeting displays itself in the election of its personnel. As a link between these two bodies, the superintendent serves, consulting with the one and co-operating with the other. After three years' experiment, this system of management has proved singularly efficient. Nothing conduces so much to the success of the work and the interest of the men, as co-operation in the general administration. Another pertinent and pressing question in our plan is that of maintenance. In all the movements for social betterment with which we have been familiar, not even excepting hospitals, we have never witnessed such a quick and ready response on the part of the people generally as in this particular enterprise. While at its inception, and for three years, it was maintained by voluntary contributions and its own revenue,

it has now found the endowment of its founder and its own income sufficient to maintain its work. The cost of maintaining such an enterprise must of necessity vary in different communities; the large Inn at the present time costs, for the administration of its entire plant and athletic field of five acres, about fourteen thousand dollars per annum; this, reduced to a *per-capita* basis, indicates that, with the present membership, about thirteen dollars per man is the average cost of maintenance. If these figures are compared with those of similar semi-religious and semi-educational institutions, where the religious, social, and educational features are maintained, they will serve to indicate the economy of the Inn's administration. But beyond this, there is to be taken into consideration another important fact that

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places the Inn in the forefront of all practical social movements.

Under its existing management and membership (the latter constantly increasing), we find that from its own normal sources of revenue, *i. e.*, membership, pool, billiards, bowling, etc., it receives sufficient for one-half the cost of maintenance, or about seven thousand dollars per annum. With this income, the *per capita* cost of maintenance is reduced to six dollars and a half.

Some years ago, in discussing with Mr. Cornelius Vanderbilt a similar work, we were advised by him that for every dollar received from the sources of revenue towards the maintenance of the plant, he calculated to contribute two; in other words, the men were *third* partners in sharing the expense, while in the Inn they are full *half* partners.

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To the man seeking to do practical work at the most moderate cost, and yet with the largest satisfactory and beneficent results, the Inn presents a statement that must commend itself to his judgment.

If, instead of spending hundreds and thousands of dollars in exploiting unacceptable and impracticable schemes, that produce neither results nor revenue, these more rational and less expensive enterprises were undertaken, they would have a larger support from philanthropic sources, and a more cordial endorsement from the men for whom they are built.

Five years' experience in the life of the Inn has taught its management many and valuable lessons, lessons that can only be demonstrated by experiment; but none has been more suggestive than this —namely, that the multiplication of costly agencies, the multiplication of expensive

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educational courses and lectures, and the employment of high-priced entertainers, contribute little or nothing to the extension of the work. We give men what they want, not what *we think* they need.

We cater to those tastes which are neither vulgar nor coarse, and as a result expend less money and get better results. It's the man *in* the mechanism, not outside of it, with personal interest and the consciousness of personal obligation, that contributes to its success and permanence. Let us remember that institutions do not make *men*, but men, institutions; and so, by co-operation and consolidation, increase the interest, while we diminish the cost. The Inn is as practical as it is sensible, and, as a recommendation to the people who maintain philanthropic enterprises, it must prove fascinating and appealing. With these facts to demonstrate

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the utility of this common-sense substitute for the saloon, and with a knowledge of the value such an institution must impart in molding and fashioning the lives of men of every class, upon whose intelligence and soberness the future affairs and hopes of our civic and national life depend, we believe, as someone has said recently concerning its work: "It is destined to spell out words of large meaning in the near future."

CONTACTS.

CHAPTER VI.

CONTACTS.

IN the foregoing brief summary of what we believe to be a practical and wholesome saloon-substitute, we have instanced a work that is something more than a solution of *one* of our great problems. We have cited a work that, to many of our closest students of social economics, is destined to do more in bringing about a better understanding between men of all classes than anything else that has been devised. Said Bishop Potter, whose knowledge of, and sympathy with, the great questions of the hour have made him a conspicuous leader along certain lines of practical reform: "In the Hollywood Inn

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its founder has done more to furnish a sensible and efficient solution to many of our most perplexing questions than can be found elsewhere. Its great virtue is to be discovered in that which constitutes so large a solution of our many difficulties, namely, contacts." Upon what large wisdom this utterance is based, is evident to all honest students of our social life. Nothing ever has done, or ever can do more to bring about the solution and adjustment of many of our complex and troublesome questions than contact—the sympathetic and sincere touch of life with life.

The great disagreements that have again and again resulted so disastrously, both to capital on the one hand and labor on the other, have unquestionably sprung from a misunderstanding, the result of a lack of proper contact. A divergence of

opinion affects little the great issues of life; a separation or divorce between interests that should be common, shakes the security of commerce and threatens the peace of the state. That such institutions as the Hollywood Inn serve to bring about a better agreement between employer and employee, by establishing a common center of meeting, is evidenced by the constant tendency within the past five years to introduce its features in connection with large corporate interests. The broad-minded, sympathetic president of a large manufacturing industry in one of our Southern States, who, against the judgment of his fellow-directors, instituted a club center in connection with his mills, advised us that, at the termination of the first year's work, the results obtained were so entirely satisfactory, from a purely commercial point of view, that his oppos-

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ing directors had become its most ardent admirers and supporters. It had resulted in the development of a better understanding between operator and operatives, had conducted to a finer fellowship between the men themselves, had encouraged sobriety and driven out intemperance, and altogether had had a direct result upon the efficiency and service of the men. "We regard it," said he, "as one of the best investments we have ever made." The Colorado Coal, Iron, and Fuel Company, in the State of Colorado, has, over its very extensive territory, undertaken the establishment of similar centers, and through its official paper, *Camp and Plant*, states results that demonstrate the economy and wisdom of the enterprise. From a dozen sources where economy and common sense are more conspicuous than mere sentiment and philanthropy, we are

advised of the inauguration of similar movements, with corresponding results. We have to submit that, as a meeting-place for the discussion of all questions that have to do with personal or corporate interests, the atmosphere of such institutions is preferable to that of the former, and in too many places the present, rendezvous of labor, namely—the saloon. At this point we deem it wise to indicate briefly how in small or large communities these contact-centers may be introduced.

It is assumed that such favorable conditions as those which obtained in Yonkers, in the gift of a valuable plant, and its subsequent partial endowment, do not generally obtain. The introduction of these substitutes does not involve a large expenditure, nor necessitate an elaborate and costly mechanism. The latter may, and we believe will come, but only when

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the simpler methods have demonstrated their efficiency and value. Let the work be undertaken along simple lines, but upon the same broad principles; let modest rooms be opened in accessible parts of our cities; let all the salient and salutary features of the saloon find a place of incorporation, then put back of it all a self-effacing administration, that is more generous than assertive, and you have initiated a scheme that is irresistible in its influence.

In this plan, such games as pool, billiards, shuffle-board, etc., are contemplated, and at a price per game below that of the cheap saloon will yield a revenue that will aid largely in the cost of maintenance. A caretaker or superintendent, chosen, if possible, from among the men, and instructed to maintain order without the assistance of printed rules (even as

the saloon maintains its discipline), and the co-operation of the men, will insure a place as agreeable as it is seductive. We cannot lay too much stress upon the avoidance of anything that suggests paternalism, charity, or ecclesiasticism. While a clergyman may, with much profit to himself, be identified with such a club, we believe he should never be so identified in his clerical capacity. He needs this kind of contact as much as do the men, but he will profit both himself and them far more if he meets with them as a brother and fellow-workingman, rather than as a religious teacher or worker.

Let the foregoing simple course of action, which will always find ready supporters, be undertaken in small or large towns, let it be understood that it in no way represents an institution religious or semi-religious, and we believe we have

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moved a long way in the direction towards the solution of many of our vexed problems. In all this work there must be an ever widening and deepening tendency towards a larger and more sympathetic fellowship, and the accentuation of the mutual interdependence that is fundamental to our very being. When once we have established and multiplied these contact-centers, and have aroused the sympathy and co-operation of all the elements in our social fabric, we shall have come to the beginning of the new day, when comity shall be the universal law of commercial development and prosperity. Before closing this chapter we wish to commend to the thoughtful seeker of better conditions, along these lines, the work which has been so extensively carried on in England, and notably in Liverpool, in furnishing taverns and coffee-houses for the

people at large. This movement, originally begun several years ago, as a philanthropic enterprise for furnishing cheap lunches and places of meeting for the workingmen, has grown so steadily and successfully, that in 1896 there were over sixty-five such places in Liverpool alone, with valuable buildings in all parts of the city, designed to accommodate every class, from merchants to stevedores, and paying on the money invested a return so handsome as to make the stock a valuable one. The influence of these centers upon the whole city, so distinguished for its shipping interests, was one that made itself felt to its remotest part. In London, and smaller towns, we investigated the associations, in which, under existing conditions, liquor is sold, and its revenue used to maintain the clubs, and we found that, by an arbitrary rule that forbade all

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treating, the matter of excess, or intemperance in any form had solved itself and was absolutely unknown.

Again, in the quaint town of Chester, an effort has been made by certain public-spirited men to wrest the control of the saloon from its former owners and to re-establish it on new lines as a business in which the patron is not made the victim of selfishness and greed. In all these efforts, there has been the constant seeking after a common platform of agreement, upon which all could stand. The prejudice and bigotry of the fanatic have been laid aside, together with the ignorance and stolidity of the workingman, and with each new step forward a closer contact has promoted the weal of all concerned.

In such strenuous times as these, the student and reformer, no matter how lim-

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ited his opportunities, cannot withhold his interest and support from these leav- ening influences, except at the peril of the body-ecclesiastic, as well as the body-so- cial.

CO-ORDINATION.

CHAPTER VII.

CO-ORDINATION.

UP to the present time almost all movements organized and maintained by the Church, have borne upon them some distinguishing marks or nomenclature to give evidence of their parentage.

It has seemed to be said that a badge or label was imperatively essential to the proper conduct of religious work—nothing that essayed to do good work apart from some ecclesiastical supervision, or with the imprimatur of some religious body, could pass muster. A line of cleavage has been thus established between what we designate as secular and what we designate as religious, that seems to be as

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impossible of bridging as the gulf which separated Dives from Lazarus. We believe nothing has contributed so much to the lack of sympathy of the one, and the lack of confidence and co-operation of the other, as these hard and unfair distinctions. The secular, as isolated in its work from the religious, has lost a great inspiration, and the religious without the secular has lost a mighty impulse of power. Here is a case of segregation that in the teachings of the Nazarene finds no warrant. If any fine distinction can be made between the so-called secular and religious in the life of Jesus Christ, we have failed to discover it. “He went about doing good” was the testimony of Him, and when John’s disciples would carry back to their imprisoned head the word of reassurance, He submitted to them no creedal statement or declaration of polity,

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but bade them tell John the things which they saw and heard, and then called forth as witnesses the beneficiaries of his service. In our fine distinctions in which we seek to differentiate between religious and secular, we have wrought a schism fraught with the gravest consequences. As we cannot separate or divide the spirit from the life, as we cannot divorce the action from the motive, neither can we, except at the peril of both, separate the religious from the secular.

Has not the Church lost an increment of power by her fine distinctions? Has she not misinterpreted the teachings of her Great Leader and Master, by insisting too much upon an external badge of authority? Take it in the work which we have sought here to discuss: we find her hewing to lines indistinct by reason of the effacing touch of time, insisting upon

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methods and prescribing a polity that smell of the cloister and suggest an age that is forgotten. We have used the methods of the fathers of the Orient in the new home of the Occident; we have cried our shibboleths in the market-place and nailed our theses to the swinging gates of trade. A practical, aggressive, and progressive age has stopped its ears, and the surging problems of the times have gone without their proper solvent. We are only too conscious of our debt to the past, while we heed not the duty of the present. We would not for an instant tear the proud standard of our faith, from its supreme place of vantage, but we would, with naught but the incense of sincerity and the earnestness of consecration, bring to the world's great tasks a wisdom that is sound and a service that is real; that boast their faith

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more by their deeds than by their creeds. In all this we are not seeking to honor the Church less, but its Master more. We need no readjustment of our splendid liturgy, no severance of the tie that makes our lineage noble, but rather the recognition of this other fact, that, before God made us priests He made us *men*. We plead the consecration of what we call the secular, the taking of those metals that we call base and common, and their conversion into the gold of the temple; the taking of the gold of the temple and its employment in the service of men. If in the prosecution of our tasks we discover that our methods, because savoring of the Church, are inadequate, let us not sacrifice results to the caprices of our profession. If the needs of the slums are better lodgings, cleaner homes, finer parks, and unlabeled substi-

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tutes for the pest-holes of infamy, let us not try to found a mission or prosecute the building of a semi-religious club. We believe, in all seriousness, that what the congested centers of our large and small cities need to-day is not more churches, but more and better centers of recreation. If the masses are scattered abroad as sheep having no shepherd, if a gulf divides them from the Church and its sacred services, then let us not seek through some splendid Gothic pile to bridge the chasm or heal the breach. An interpretation of Christ, translated into a language “understanding of the people,” a new touch, call it secular if you will,—we deny the distinction,—this is the need of the hour. We must lay hold upon the great mechanisms that the world has used so long and make them mighty agents for righteousness. Self-effacement, organization-ef-

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facement, until the lineaments of the face of the Perfect Man are stamped on all our efforts—this we believe is to be the re-translated Gospel of the new century. If the masses will not come to us, because of certain conditions that are repellent, then we must go to them, not with surplice or the habiliments of priestly office, but with our consecrated manhood, and spell out with our life and its wholesome service the old truths to a modern world. We know the pride of an identified institutionalism, the satisfaction of proprietorship—the self-adulation of long lists of organized movements bearing the seal of parochial splendor; but to do the work we seek, much of this must be abandoned. Our buildings will be as saintly without names, our incense as fragrant without censers, our ministries as efficient without vestments, and our results as worthy of

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His name and honor as the devotions of the sanctuary. The new wine cannot be stored in old bottles. New methods, not less religious because they are more secular, must be had.

The church as an institution must be identified, not as an ecclesiastical mechanism with signs and symbols, but as a religious institution, whose splendid conceptions of service know no limitation of action in all that has to do with the up-building of the state and of society. The honored bishop of New York is serving his Master as efficiently on boards of arbitration and on the platform where great problems are discussed, as in the discharge of his multiform duties as the head of a mighty diocese.

We believe nothing is so urgent in the whole sphere of our action, as the recognition of this principle of enlarged serv-

ice. When the interests of the street have been made the interests of the Church, the street with all its clamoring needs will be brought within the sanctuary, but not before. A demonstration of this is to be found in the large place that many of our clergy have come to occupy in the intense movements of the day. The denunciation by the Master of the ultra-ecclesiasticism of His day, and His candid co-operation with everything that comprehended the *whole* life of the people, furnish sufficient warrant for our position. The people must be preached to, but the physical needs must be recognized, for if they be sent away fasting “many will faint by the way.” This was the divine concept that co-ordinated the distinctively religious effort with the things that had to do with the pressing claims of life. We are striving for the ideal conditions

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of an *eternal* metropolis: this we believe can only be accomplished by an effort after the creation of a more ideal metropolis here.

In all this statement of enlarged service on more practical lines, we are not seeking for an instant to undervalue the services of the sanctuary and all parochial endeavor—these ought we to have done, but not to leave the other undone. The point of contact of which we spoke in the previous chapter must be established between the Church and the masses, and, if needs be, our point of view must be radically changed and a better vantage ground secured. As an example of what this whole position suggests and warrants us to expect, a single illustration from personal knowledge will serve to indicate. A clergyman in a comparatively small city who had been conspicu-

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ous outside the boundaries of his parish in the more practical concerns of the working people, was called upon not long since, by the co-operation and agreement of both employer and employee, to adjudicate a matter of difference as to wages and hours, affecting almost every branch of trade in the community. The tension had been an extreme and acute one, but, as a man of large sympathy and practical knowledge, the whole matter was referred with power to the rector in question. After repeated conferences with both parties, the decision was finally handed down and an amicable and satisfactory agreement reached. The action of the clergyman not only served to give him a larger place of vantage with the employers, but a more certain and effective influence upon the employees.

Such a condition gives exercise to the

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largest functions of the priesthood, and makes both its office and its institution more honorable in the sight of men. We plead for the enlargement of his sphere of action, we plead for the ministry and the service that, like Peter's, sees at length nothing common or unclean in that which God hath cleansed, and all this along lines that are as practical as they are holy. Beyond all this readjustment of the relation between the clergy and the people, we must also recognize the large part to be taken by the Christian community at large.

The energies of our parochial organizations, with all their unused and sometimes unrecognized gifts and talents, must be used in the commoner tasks of the day.

If such substitutes for the saloon as we have suggested are to be introduced and

propagated, the men of our Church institutions must be in the van of the movement. Without any semblance of their Church parentage they must throw themselves into the live issues of the day. Where can more fertile fields for the dissemination of Christian principles, interpreted by a Christian manhood, be found, than in the congested centers of our towns and cities? Leave your badge and insignia behind, but take your consecrated manhood with you. Be of the people, interpret their at-present unknown tongues and wants, supply their needs, satisfy their desires; by example rather than precept give them broader views of civic responsibility and Christian service—in a word, write your faith upon your deeds, let life spell out for life the great economic and religious principles of the world's Master-man. So will you bring

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out of your treasures things old and new, and with them cover a naked professionalism with the garments of an interpreted righteousness. An opportunity is at hand to-day for the co-ordination of the secular and religious such as the world has never known. Will the Church, through her clergy and people, seize it and use it?

CONCLUSION.

CHAPTER VIII.

CONCLUSION.

IN all that we have said regarding the relation of the Church, of its clergy and people, to this movement of saloon-substitutes, we have been wisely admonished not to over-accentuate the secular aspect of religious obligation.

We are only all too conscious of a marked tendency in our day to exaggerate this phase of religious responsibility, a disposition to make these secular tasks, so vigorously prosecuted, a substitute, or shall we say a subterfuge, for those more distinctively religious duties and obligations that must always claim and occupy

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the pre-eminent place in the affections of a truly religious people.

It has not been our endeavor to so discriminate as to make the doing of these extraneous works of the Church and of Church people a substitute for the high and holy offices of the sanctuary.

First and foremost, as the impelling motive for all Christian endeavor, whatsoever form it may take, we recognize the Church and its hallowed obligations. What we seek to emphasize is the larger revelation of our Master in all the movements that have to do with the affairs of life. We stand for no so-called "Gospel of the Secular," apart from religious obligation; we recognize the increasing demand for the Gospel of Jesus Christ, without dilution and in its most dogmatic form.

The insistence upon the weightier mat-

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ters of the law, "judgment, mercy, and faith," must of necessity challenge and command our finest zeal and our best endeavor.

To subordinate this first and foremost work of our office means little less than disloyalty to our most solemn obligations. The world is crying for the eternal verities enunciated by the Nazarene Prophet, and it is surely a poor recognition of Christian duty that confines itself largely to mere mechanisms for the betterment of physical and material conditions.

What we have endeavored to set forth here is not a church substitute, nor yet a substitute for any distinctively religious work, but a substitute for the *saloon*. In our relation to such a practical work as we have instanced, we have recognized the wisdom of prosecuting it along lines quite independent of the Church itself.

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We have recognized the possibility of the enlargement of our sphere of action in a field of service where creeds and shibboleths are not heard. We have further sought to demonstrate the futility of undertaking such a work with the mechanisms or paraphernalia of a church organization.

Briefly stated, the proposition is this—the saloon, as at present constituted, is a menace to the well-being of society at large, its influence is the most pernicious with which the Church and the state have to deal.

Are our present methods adequate to deal fairly and squarely with a matter of such momentous importance? If not, what are we as Christian men and women going to do about it? Our work, we admit, has to do with the betterment of every phase and condition of life. We

stand for the conservation of the *whole* man, body, soul, and spirit. To use every legitimate means in counteracting an evil influence, we are certainly pledged.

If we cannot do our part with the means we have, then let us enter the lists unhampered and unhindered. If the first thing to be done is to create a new environment, let us do it, sparing neither time nor energy in the task. To be all things to all men, to adapt our means and methods to actual, not fancied, conditions, to play the largest Christian rôle—all this may demand less of ecclesiasticism, but it will not mean less of the life of the Man—Christ Jesus.

THE END.

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